20: Hart E-5 (195.) 1954 OA1 Philippines
Central Bisayan OA14

in 1950-51 or nearly 64 per cent of the total Negros crop.

Wernstedt aptly describes the general landscape of western Negros:

> The sugar lands of Negros present much the same landscape picture wherever they are encountered. In many respects they are more reminiscent of the wheat lands of Midwestern United States, than those characteristic of the Orient. Extensive rolling fields are covered with waving cane, looking not unlike waving wheat from a distance. Modern farm machinery can be seen at work in the fields, small cross-road villages house the agricultural workers, and large gleaming factories dot the landscape like Midwestern grain elevators. All look somewhat incongruous amidst the intensively cultivated rice paddies dotted with lumbering carabaos pulling wooden plows through the fields.[103]

This chapter has aimed to survey the general features of Negros' cultural landscape with emphasis on those factors that highlight the position of Siaton municipality and Caticugan. Caticugan is one of more than 300 barrios of Negros Oriental, located in a relatively sparsely settled part of the Southeastern Coastal lowlands. The barriofolk are subsistence farmers whose major crop is corn, although some rice is raised. The western province of Negros is primarily a sugar cane and rice area, with more people, urban settlements, transportation facilities, and modern agricultural methods. The people of Caticugan live outside the cash economy of Negros' sugar haciendas and centrals. Besides

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[103] Wernstedt, op. cit., p.186.

along one of the main sea routes of the Moros to Panay and Cebu; this fact probably retarded the region's development. It seems plausible to believe that Visayans were living in this locality during the first part of the 17th century, if not earlier.

Siaton is said to have obtained its name from Aton, the paternal uncle of Apak, an 18th century capitan of the locality.[33] The exact date of Apak's office is not known but Cadiane's manuscript states that he was succeeded by Capitan Buroganibong in 1779. Aton lived near the present site of the Catholic church in the poblacion. Then the Siaton River had a different course and when the tide was high, fair-sized boats could navigate the river from its mouth almost to the location of the present church, a distance of nearly a mile. Aton was said to be more than eighty years old, quite poor, and on friendly terms with the Moros when the people and the thirteen capitans pasados (former capitans) decided to name the place Siaton in his honor. Si is the Cebuano article used with proper nouns and titles of respect. For example, the "kings" of Bohol when Legaspi arrived

[33] At this period local government in the Philippines was under the direction of the capitan or gobernadorcillo (little governor) who administered the poblacions, assisted by a teniente mayor (chief lieutenant) and other officials. For administrative purposes the poblacion (sometimes called pueblo) was divided into barangays (barrio districts) in charge of the cabeza de barangay who was appointed by the capitan. Zaide, The Philippines Since the British Invasion, pp. 101-2.

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in the Philippines were called either Katuna or Sikatuna and Gala or Sigala.[34]

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The major settlement in the Siaton locality was Barrio Bokoboko which was situated on the west bank of the Canswag River. The Cadiane manuscript states that a Spanish priest named Sumiga visited Bokoboko sometime before 1777 and found the barrio inhabited by 87 persons. He is reported to have gone as far west as the present location of Tolong.[35] Here he found seven persons with the family name of Magsumanay. Sumiga was probably a Dumaguete priest making an inspection trip through southern Negros.

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[34] Aton was believed to have a powerful anting-anting (amulet that protected him from the Moros). ANOTHER version of how this area received its name is that a man named Agaton had a surface well near the river bank where one could obtain unusually pure and cool water. When visitors drank this water, they inquired of its source. The people would say: "It comes from Siagaton's well" which was eventually shortened to Siaton.

[35] Tolong has had a number of names in the past. The original site was said to have been at Omod about 3 miles inland from the present poblacion. One Sunday an enraged Filipino murdered the priest during mass as the latter was in the act of raising the chalice called "bayaw." From this incident the settlement became known as Bayawan. This story is told by Lilia Quindo, "A Brief History of Tolong," Tolong Fiesta Program, 1952, pp. 3-4--a source not beyond suspicion but probably reporting what many residents believe today. Sta. Catalina was then known as Old Tolong. Bayawan later was called New Tolong and finally shortened to Tolong while Old Tolong assumed its present name, Sta. Catalina. Ruiz states that Tolong was once known as Cauitan. It is not certain if he refers to New Tolong (now Tolong) or Old Tolong (now Sta. Catalina). Ruiz, op. cit., p. 151.

Until this time Talo-ot was separated from Barrio Caticugan. Dangola and Naga were settled later than Barrio Caticugan. Naga was first owned by Pablo Radoc and was inhabited by only two families in 1899. A typhoon in 1912 flooded Barrio Caticugan, covering the land with water waist-deep that left a thick blanket of mud on subsidence.

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How Some of the Barrios Received Their Names

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Barrio Caticugan received its name from the ticug reed that once grew in abundance in the swampy area. This reed is used today to make mats in many parts of the Philippines. Ca is a Cebuano prefix which means "the place where." Caticugan translates as "The Place where the Ticug Grow." With the draining of the swamps, and the increasing number of carabao kept in the barrio, the ticugs disappeared. Naga, Talo-ot, Casala-an, Bantolinao, and Dangola all received their names from trees that once grew in their locality.[68]

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[68] Narra is also called naga. Luis J. Reyes, Philippine Woods. Technical Bulletin No. 7. Manila, Department of Agriculture and Commerce, Bureau of Printing, 1938, p. 143. Bantolinao trees (Diospyros sp.) that grew in this area were said to have a black heartwood that made them valuable for decorating furniture; they were also called ebony. Juan Felix de la Encarnacion, Diccionario Bisaya-Espanol: Compuesto por el R. P. Fr. Juan Felix de las Encarnacion, Provincial. Que has sideo dos veces de Agustinos Descalzos de la Provincia de S. Nicolas de Tolentino de Filipinas. Tercera Edicion. Manila, Tipografia de Amigos del Pais, 1885, p. 38. Vide Reyes, op. cit., pp. 407-11.

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Inalad is named because the area is "fenced in" (alad) by the Bondo plateau and the hills to the north and west. Canaway is the name of a bird that was often seen on the river. Sandolot's name is derived from the agricultural ceremony, dulot, while Datag means "level." Dolog means "to lie side by side"; this sitio once was raided by bandits who killed all members of one family, leaving them lying side by side. Sitio Malbog is reported to derive its name from the drunkenness of its inhabitants. When the people came to the poblacion to sell their abaca, they often got drunk on the money they received. The name is a combination of Spanish and Cebuano (malo, Sp. "bad"; hubog, Cebuano, "drunkard").[69]

The names of the sitios and barrios often are taken from suppositions. Barrio Talay, Dumaguete, is said to derive its name from the execution of a group of bandits by the Spaniards. The bandits were lined up and shot in one volley. Talay means "a line of persons." Barrio Bantayan was established as an observation village for Moro raids like that of Bonbonon. Bantayan means a "guardian place." The district of Cambagroy, Dumaguete, is alleged to have received its name during the revolution when American forces stayed in the community. The

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[69] Another story is told how Dolog allegedly received its name. During a smallpox epidemic the people made a magical string "fence" to keep out the disease. However, a stray animal broke the "fence" and smallpox killed many people, leaving them lying side by side in their houses. This type of "magical string fence" has been reported among some of the primitive peoples of the Mountain Province, Luzon.

soldiers taught the Filipinos a few English phrases. When the soldiers left, some of the girls who had grown fond of a soldier named Roy, cried: "Come back, Roy." From this phrase was coined the name of the district, Cambagroy![70] These examples illustrate the various ways in fact or in legend in which the sitios and barrios have received their names.

The End of the Moro Raids

Moro raids on Negros and the other Visayan islands continued beyond the midpoint of the 19th century. In March, 1856, the Moros sacked Basay, a small coastal settlement in the southwest corner of Negros Oriental, and burned the church which Mezquita had built. In 1861 the Spanish government purchased eighteen steamships from England which they used to pursue Moro pirates and to blockade the port of Jolo. These ships gave the Spanish forces mobility superior to that of the sailing and rowing crafts of the Moros. In 1869 the Moros raided Salay point, west of the mouth of the Siaton River, a favorite landing place. In 1871 they returned to raid Barrio Cabangahan. In these latter two raids the Moros were said to have obtained a few captives.[71] After 1871 the Moro pirates were no longer a problem to Siaton, although raids

[70] Alcoran, op. cit., p. 2.

[71] Ruiz, op. cit., p. 151 and Saleeby, op. cit., p. 214.